

A

REVIEW OF THE

Affairs of FRANCE:

Purg'd from the Errors and Partiality of *New-Writers* and
Petty-Statesmen, of all Sides.

Saturday, September 2. 1704.

IHAVE done with the *Swedes*: Monsieur *L*——n may concern himself to defend the *Polish* Election, in what Way and Method he pleases; I am perswaded he will never Compas it to his Master's Reputation.

Conquest indeed may go a great way; Victory is so Sacred a thing, and Men are so apt to give the Sanction of Right, where Heaven gives the Blessing of Success, that to Argue against the Justice of that Cause, to which the Sword gives the Authority, is almost to oppose the General Stress of Human Reasoning.

If *Stanislaus* the Palatin of *Posen*, for as yet I can call him no more, by the Assistance of the *Swede*, Conquers the present King of *Poland*, who shall dispute his being Lawful King? I question whether the King of *Sweden* himself, or half the Kings in *Europe* have better Titles.

If Conquest be not a Lawful Title to a Crown, we must go back to the Oracle and Enquire, where the Grand Spring of Title is to be found; and unless the People come in to help us out, I doubt we shall be at a loss.

And what is the Election of the People, but the Fruit of Conquest? who will a Conquer'd People choose, but the Conqueror? Freedom of Choice confests in the Willingness of the People, and a People willing Determines the Right; no matter whether they were Originally willing, or were made so; Elections of Kings have in all Ages been the General Consequences of Invasions and Conquests, and first or last all Nations

in the World have received their Kings at the Point of the Invader's Sword —— And thus indeed, if the *Swede* can Conquer the King of *Poland*, this New Mountebank-Tool, may become as Lawful a King as any of his Neighbours.

Thus we must leave them to Concurr with the Projects of *France*, in knocking their Heads together, that the *French* Power may in the mean time have the least Interruption, in mangling and wasting the rest of divided *Europe*.

Now from this unhappy Scene of War in *Poland*, let us pursue *French* Power into *Hungary*.

Perhaps some may say, At your rate you may call all the Actions of the World the Effect of *French* Power, but it remains to prove it.

That the *French* at this time influence by their Power and Policy, all the Affairs of *Europe*, as to Matters of Peace and War, I am not at all backward to advance; and I believe I shall find it no difficult Task to prove, excepting only to such as are not willing to believe it.

That the Present Insurrection in *Hungary* was Originally contriv'd, and set on Foot by the Influence of *France*, I shall never pretend to affirm; I know as well as 'tis needful to know, that the Grievances of the *Hungarians* are Originally Founded in the Cruelties and Oppressions of the House of *Austria*, and under them chiefly in the furious Management of the *Jesuities*, who have all along made a Sacrifice of that Hoy,

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rishing Kingdom, and been Prodigal both of the Blood and Liberties of its Inhabitants.

I shall be the last that shall Attempt to say, the *Hungarians* have not a most just Foundation for their Claim of Liberty, and the Emperor ought, and if he were Master of his own Councils he would, before it came to this, have Granted them the Privileges and Liberties they Claim.

I know that these very Privileges have been several times Conceded to them by the former Emperors of *Germany*, and Solemnly accorded, I think, more than twice, in the Castle of *Prefburg*; I shall not say, that his Imperial Majesty has been over Chary of his Treaties with his *Hungarian* Subjects.

But if I say, at the same time, that 'tis very unhappy for the Confederacy, that this Affair comes upon the Stage now, and that it is unhappily, by the Conjunction of it, become an Assistant to French Power; and Prince *Ragocki* is so far an Enemy at this time, *Casually*, to the Protestant Powers of Europe, I am sure I say right.

If on the other hand, I say, that French Power has the same Casual Influence upon this Insurrection, is Tacitly its Support, and has given the opportunity of its Growth and Increase, by Diverting, and otherwise Employing the Imperial Arms; I shall hardly be Confuted.

If I affirm that the French, whose Eyes are never shut to their Advantages, are sensible of this, and do actually Support the Insurrection in Hungary, supply Prince *Ragocki* secretly with Money, &c. and Encourage him not to lay down his Arms, but to pursue his Designs to the Ruin of the Emperor, I say nothing but what I can prove.

If I say, the *Hungarians* are not guilty of so much Prudence, as Persons Fighting purely for their Liberties ought to shew, in accepting tolerable Conditions with the Mediation of Powerful Princes, for their Security; I believe I shall make this out.

If I give the true Reason, why the Emperor rejects the Mediation of the *Swedes*, and why the *Hungarians* slight the Mediation of the English and Dutch; perhaps in all these Particulars something may appear which may let us know, that tho' the first Original of this *Hungarian* Rebellion, or Insurrection, was merely Religious, and forced by Oppression, yet that puffed by their Success, they suffer themselves to be push'd farther than the Honesty of their first Deligns pretended to; and so far they Act the Imprudent part to themselves, become Tools of France

and *Sweden*, and make themselves Parties against their Protestant Brethren, rashly and supinely Confederating with *France*, in the Grand Design of Destroying the Liberties of Europe.

It is not enough that a Nation be Protestant, and the People our Friends; if they will joyn with our Enemies, they are Papists, Turks and Heathens, as to us——'Tis not for us to consider the Grievances of the *Hungarians*, if those Grievances are in the Scale with French Power, to weigh down the Protestant Religion in Europe.

I cannot but wonder at those Protestants, who because these *Hungarians* are our Brethren, and our Protestant Brethren, are therefore for letting them stab the Interest of the Protestant Religion in Europe; I confess my self amazed at the Politicks of these Men.

Were I a Roman Catholick, I would say as they say; and I appeal to the Roman Catholicks themselves, there are many Gentlemen of Honesty enough among them to own it, whether they do not all speak in the Language of these Gentlemen? The Germans have been a Bloody and Perfidious Nation to the *Hungarians*, let them go on and pull the old F—dler out of his Throne: From a Roman Catholick, this is a Rational Discourse, 'tis pursuant to the True Real Interest of the Present War on the French side.

But to hear a Protestant say thus, Bless us all, where must be his Understanding! Can an English Protestant wish the *Hungarians* should beat the Emperor, and at the same time know that 40000 English Men, or Men in English Pay, have been fighting on the Banks of the Danube, to save this very Emperor from being Beaten; No Man can wish the *Hungarians* Success, without wishing the Duke of Marlborough to be beaten, his Army Destroy'd, their Brethren and Countrymen under his Command, Trampled down by the French and Bavarian, and without wishing all the sad Consequences of such a Defeat, to the Protestant Religion and Liberties of Europe.

I know this is Grevious to some People, and they are so posseſ'd with a Mistaken Zeal against Tyranny and Oppression, that they must have the Emperor ruined, and pull'd down by the *Hungarians*, whatever comes of it; he has been a Bloody, a Barbarous, a Perfidious Wretch to them, and they must down with him, ay that they must, tho' his fall should ruin all the rest of Europe.

I agree with them in all they say, but the last words; and that I may set this Matter in a Clear light, shall enter into some proper Distinctions upon the point, which when they are a little pursued; and look'd more narrowly into, I cannot but believe, will open the Eyes of these Gentlemen, who seem to be covered with a Zeal so Fiery, that the Smoak of it puts out their sight.

I allow all that can be alleg'd in behalf of the Protestants in *Hungaria*; Nay, to avoid the strife of words, I'll Grant what might otherwise admitt Dispute, that the Oppressions and Tyrannies of the House of *Austria* are a very Justifiable occasion for the *Hungarians* to take up Arms; and that their Ruined Privileges, and Persecuted Religion, their Lands Ravish'd

from them by the Priests, and their Honours by the Courtiers, are things which ought to be restor'd them, and they are to Blame if they lay down their Arms till they have obtained this, and expell'd the *German* Nation from their Country; I Grant all this for the Protestants, tho' the last admits, of very just Disputes.

But here I desire to Distinguish
Between *Joseph*, King of *Hungaria*, and *Leopold*, Emperor of *Germany*.

Between the Interest of *Europe*, and the Protestant Religion, in Danger, and not in Danger.

Between the Emperor, our Confederate, for the Defence of the Liberty of *Europe*, Attack'd by the French Power, and France Quiet, and in Peace with us all.

ADVICE from the Scandal. CLUB.

A Person was brought before the Society, for saying the Doors of the Popish Chapel, at the —— Ambassador's was to be hung in Mourning, for the Victory at *Hockster*.

The Man being Examin'd, own'd he said, the Chapel Door was to be hung in Mourning, but deny'd that he said 'twas because of the Victory, but just the contrary, and told the Club the whole Story, as follows;

The Priest, who officiated, had given Notice, That on the next day of Meeting, whether Sunday or not, the Author is not positive, *Te Deum* would be Solemnly Sung there, for the Great Victory obtained by the Confederates, over the French upon the *Danube*.

Accordingly great Preparations were made, and the best Musick provided for the Solemnity, but to their great Surprise, no body appeared; and whereas at the Common Malls they used frequently to have 7 or 800 People there, the Assembly could not now make up 50.

As this was a great disappointment to the Ambassador, and to all his Friends; so somebody more Concern'd at it than Ordinary, propos'd to hang the Chapel Doors in Mourning, for Grief; that among all the English Catholicks there could not be found above 50, but what were in the French Interest.

The Society did not examine much into the Truth of the Story, but thought the Moral of it very good; *That 'tis very hard for a Roman Catholick to divide between his Civil and his Religious Interest.*

A Certain Citizen of *London* brought a Constable before the Society, for Swearing, acquainting them that he had sworn seven Oaths in his House, and produced his Servant to prove it.

The Society was very much surpriz'd at the thing, and ask'd the Gentleman, if he did not know they were no Justices of the Peace, and that it was his proper Busines to go before a Magistrate.

The Gentleman reply'd, He knew that well enough; but that he had been before the L——M—— with him already, and that his L——p had not only Treated him very oddly, but had refused to take his Servant's Oath, tho' he offered to Vouch for his Sobriety and Reputation; but another Man offering to Swear, that the Constable did not Swear, his L——p thought fit to make a Precedent for future Magistrates, by taking the Negative Oath, dismissing the Citizen with the Civilities of R——, &c. according to that Worthy Magistrate's known B——ing.

The Society found this a dangerous Case for them to meddle with, and therefore told the Gentleman, They coald not say much to him; but they wondred he had no more Discretion, than to carry a Man before the L—— since he ought to have known he was not a proper Magistrate to carry a Man before for Sweating, and that his L——p has more Honour and Conscience in him, and knows himself better, than to Punish any poor Man upon that account.

As to his L—p's taking the Negative Oath, the Club told him there might be something Scandalous in it, if it were true; but they could not believe the Story, but thought he came to impose upon them, for 'twas impossible his L—p should have no more —.

The Gentleman reply'd something Angrily, and told them, He did not come there to tell a pack of Lyes; that if they would not believe him, they might have all the rest of the Black Story from one Mr. R. M. not far from a Place call'd *George-Yard*, in *Lombard street*, *London*.

The Gentleman who sent the Author some Verses on the Articles of St. Paul's Church, shall have them Publish'd in our next, if he pleases either to give leave to have a Correction made in them, or to call at Mr. Matthews's and do it himself.

Whereas a Poem Entitl'd, *A Hymn to Victory*, By the Author of *The True Bon Englishman*, and Dedicated to the Queen, Published this Week, and is newly Printed by a Common Fellow in that way; This is to give Notice, That the whole is so full of Faults, the Sence so mangled, and some Lines altered very near to Blasphemey, that Care is taken to suppress the Sale of it, and a Prosecution Ordered against the Printer.

A Dvertisements are taken in by J. Matthews in *Fulkington-Court* in *Little-Britain*.

ADVERTISEMENTS.

At the White Swan upon *Snow Hill*, over-against the *Green Dragon* Tavern, are made and sold the Newest fashion Flower-Pots for Gardens; Urns, Eagles, and Pine-Apples, to stand upon Posts of Large Gates; also large or small Figures, all made of hard Metal, much more durable than Stone, and cheaper; also Candle Moulds, fit to make Wax or Tallow Candles, from 1 in the Pound, to 20: There is also made Artificial Fountains, that Play Water from 1, 2, or 3 Foot, to 20 or 30 Foot high, 1, 2, 3, or 6 Hours together, without Repeating with the same Water; which Fountains or Engines may be made use of to extinguish Fire 40 or 50 Foot high, with a continued Stream, larger than the Common Fire-Engines.

The Royal Essence for the Hair of the Head and Perriwigs, being the most delicate and charming Perfume in Nature, and the greatest Preserver of Hair in the World, for it keeps that of Perriwigs (a much longer time than usual) in the Curl, and fair Hair from fading or changing colour, makes the Hair of the Head grow thick, strengthens and confirms its Roots, and effectually prevents it from falling off or splitting at the ends, makes the Powder continue in all Hair longer

than it possibly will, by the use of any other thing. By its incomparable Odour and Fragancy it strengthens the Brain, revives the Spirits, quickens the Memory, and makes the Heart cheerful, never raises the Vapours in Ladies, &c. being wholly free from (and abundantly more delightful and pleasant than) Musk, Civer, &c. 'Tis indeed an unparalleled fine Scent for the Pocket, and perfumes Handkerchiefs, &c. excellently. To be had only at Mr. Allcrafts, a Toyshop at the Blue-Coat Boy against the Royal Exchange in *Cornhill*. Sealed up, at 2 s. 6 d. a Bottle with Directions.

* * * **A Doctor in Physick Cures** all the Degrees and Indispositions in Venereal Persons, by a most easie, safe, and expeditious Method; and of whom any Person may have Advice, and a perfect Cure, let his or her Disease be of the longest Date: He likewise gives his Advice in all Diseases, and prescribes a Cure. Dr. HARROUROUGH, (a Graduate Physician) in *Great Knight-Riders-street*, near *Doxter Commons*.

Lives English and Foreign: Containing the History of the most Illustrious Persons of our own and other Nations, from the Year 1559, to the Year 1690. By several hands; who have been assisted in the Work with many private Memoirs. In two Volumes in 8vo. The English Lives are, William Lord Burleigh, Sir Walter Raleigh, George Duke of Buckingham, Marquess of Montrose, Oliver Cromwell, Duke of Hamilton, General Blake, Duke of Albemarle, Earl of Shafesbury, Duke of Monmouth. Printed for B. Took, at the Middle-Temple-Gate in Fleet-street, and W. Davis, at the Black-Bull in *Cornhill*; and sold by John Nutt near Stationers-Hall. 1704.

A True State of the Difference between Sir George Rook Kt. and William Colepeper Esq; together with an Account of the Tryal of Mr. Nathanael Denew, Mr. Robert Britton and Mr. Merriam, before the Right Honourable Sir John Holt, Kt. Lord Chief Justice of England, on an Indictment for the Designs and Attempts therein mentioned, against the Life of the said William Colepeper, on behalf of the said Sir George Rook. Sold by the Booksellers of London and Westminster.

Next Term will be publish'd, **T**he Book mentioned in the Journal of July, Entitl'd, A Critical History of the Doctrines and Religious Worships, Good and Bad, that have been in the Church, from Adam, to our Saviour's time; wherein is found the Original of all the Idolatries of Antient Heathenism, explained, with relation to those of the Jews; and will be Printed for John Taylor, in St. Paul's Church-Yard, and George Sawbridge in *Little-Britain*.